# The Bombay Guardian.

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## WEEKLY REVIEW.

—A man may be a worse foe to himself than another can be to him; he will be that if he knows nothing of government. So is it with a state. France has got rid of the Prussians, but it is not yet evident that she has got rid of her worst enemy. The same reckless, law-scouting, self-idolizing spirit that made her go seek the Prussians, is now manifesting itself in Paris, and the inhabitants of that unhappy city seem now to be in greater danger than when the German shells were falling in their midst. There appear to be several parties contending for the mastery, and contending *à l'outrance;* two generals of distinction have been 'executed,' barricades are thrown up in many parts of the city; the insurgents are in possession of cannon. The 'Government,' if we may so call it, seems to have little power to arrest these anarchical movements, and we await with great anxiety further intelligence.

—There appears to be a difficulty as to the proper disposition to be made of the prisoner Whitwell. He is very ill, and the medical attendant says he requires a change to England; but the Government have no power to send prisoners to England. Is there no country with a climate like that of England to which he could be sent? New Zealand, for instance? The prisoner has conducted himself very well, we hear, and gives good evidence of having profited by the terrible chastisement which he brought upon himself.

—Anxiety and alarm are awakened by the announcement that a poison has been invented that can be communicated to a letter and sent by post. "The letter infected with it will kill a man in the act of reading." A gentleman in America is reported as the first victim. But is this really such a novelty? The art of writing in such a way as to kill has, we believe, been long understood. There is a vast deal of deadly literature abroad; and a man would be much safer with strychnine or arsenic on his premises, than with many books and periodicals that are published. What makes the fact more serious is that this literature kills men without their knowing it,—morally and spiritually, not physically.

—Men of almost all nationalities are found in Bombay. We have seen Sandwich Islanders here, Christian men, having the Bible in their own tongue, and guiding themselves by its instructions. A few days ago a New Zealander died in the Hospital. He was a man of considerable intelligence, acquainted with the Scriptures, and his last hours were cheered by the consolation of its promises. Such facts are interesting, as they illustrate the glorious fact that the glad tidings of great joy are preached to men of every nation, tribe and tongue.

—We have a letter from Moradabad, March 15, which says: "We baptized a Mahomedan Moolvi yesterday in Amroha, and this morning preached to the judge and most of the Hindoo Mahajuns of the town, and four witnesses testified to them and to the crowd of spectators, that Jesus Christ was not a dead man like Mahomed, Rama, Kabir and others, but a living Almighty Saviour, a fact verified in their hearts and lives."

—The Rev. E. A. Wareham, of the London Society's Mission, Belgaum, has, we regret to say, been obliged by ill-health to leave for Europe.

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The *Friend of India* says:

"It is rumoured that some of the Bishops are about to withdraw their patronage from the Church Missionary Society, the course which that Society has pursued in relation to the Madagascar Bishopric affair being regarded as a deliberate repudiation of the principle of episcopacy."

The *Calcutta Christian Intelligencer*, in reprinting the Minute of the Church Missionary Society regarding this matter, says:

"The determination of the Society to keep good faith with the London Missionary Society has been so strangely misrepresented as a dereliction of Church principles, that we think it well to reprint the above document, as the fullest reply to the gratuitous insinuations of High Church papers. The Church Missionary Society may have been mistaken in originally yielding to the invitation to enter on the field in Madagascar, but surely there ought to be but one opinion as to their clear duty to abide by the convention into which they had voluntarily entered. Are they the true friends of Episcopacy who would sacrifice to it all the principles which are in other matters held to bind men to their agreements?"

The Minute of the C. M. S. Committee above referred to, is highly creditable to that body, and shows that this Society is actuated by a desire not merely to propagate an ecclesiastical institution among the heathen, but to win souls to Christ. They, surely, could not be regarded as competent to engage in this work if they despised the labour of godly men of other communions—labours that have been blest to the conversion of myriads,—and instead of waiting upon God to open for them doors to the heathen, should seek to crowd in by doors that had been opened to the Missionaries of other Societies. Here is an extract from the Minute of the C. M. S., and it well deserves respectful attention:

"It cannot be necessary at the present day to argue in favour of the principle of non-interference between the Missions of different Societies, which this Society has always maintained in common with most other Societies. Bishop Selwyn, while Bishop of New Zealand, thus expressed his sense of the importance of this principle:—'We make a rule never to introduce controversy amongst the native people, or to impair the simplicity of the faith. If the fairest openings for Missionary effort lie before us, if the ground has been pre-occupied by any other religious body, we forbear to enter. And I can speak with confidence on this point, from observations ranging over nearly one-half of the Pacific Ocean, that wherever this law of religious amity is adopted, there the Gospel has its full, and unchecked, and undivided power; wherever the servants of Christ endeavour to keep the unity of the Spirit in the bond of peace, there the native converts are brought to the knowledge of one Lord, one faith, one baptism, one God and Father of us all.' (Sermons preached before the University of Cambridge in 1854, by the Bishop of New Zealand. Serm. IV., p. 60.)

"The London Missionary Society, in 1863, exhibited a truly Christian candour in welcoming Episcopal Missionaries to the districts in Madagascar traversed by their own Missionaries, which, by the strict law of amity, might have been claimed as exclusively their field. By this arrangement the Malagassy converts have the opportunity of witnessing the form of worship and discipline in our Church, without the appearance of rivalry, or the danger of collision which would inevitably attend operations in the capital, and might easily arise if a resident Bishop were on the field. In a few years the Madagascar converts will be sufficiently advanced in the knowledge of divine things to judge for themselves what form of church worship, discipline, and government may be most suitable to the national character and habits; and so, as in the primitive church, we may witness the natural and gradual development of the Christian ministry, instead of ecclesiastical controversies, which have been the bane of the mother church, being propagated in the Mission field. The difficulties connected with the Bishopric of Honolulu afford a caution against sending a Bishop into the sphere of a native church organized upon another system.

"Her Majesty can confer no jurisdiction beyond her dominions, except by the voluntary submission of the clergy to the Bishop so appointed. Hence the Society is expected *voluntarily* to place its Missionaries under the new Bishop, and thus to sanction a scheme which it regards as objectionable, and contrary to an implied pledge. To this the Society cannot consent: it would rather submit to be driven from the island in which it has laboured with much success and blessing from above."

We believe that a Society actuated by the sentiments of Bishop Selwyn above-cited, may expect the blessing of God; and that one which discards them and seeks to reap where others have sowed, denouncing at the same time the very sowers whose harvests they are gathering, will look in vain for the blessing.

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A pamphlet on "Cholera and Choleraic Diarrhœa," by Geo. Johnson, M.D., embodies two lectures delivered at the Church Missionary College, Islington. In 1854 and 1855 Dr. Johnson became persuaded that the treatment of cholera which up to that time had been almost universally prevalent, was erroneous. His published views met at first with much opposition, but he has lived to see them triumph. The favourite theory for twenty years or more was that cholera collapse is mainly a result of the drain of fluid from the blood through the alimentary canal; in consequence of the discharge of liquid by the stomach and bowels, the blood, deprived of its water, was rendered thick like treacle, and thus incapable of passing freely through the smaller vessels. Consistently with this view, a stimulant and astringent treatment was adopted. "Alcoholic stimulants were given to force on the flagging circulation, astringents and opiates to arrest that flux of liquid to which the state of collapse was

plausibly attributed." The new theory is that the poisoned blood excites the contractile walls of the minute arteries of the lungs, thus impeding the circulation through the lungs, and, in extreme cases, arresting it. Those theories require opposite modes of treatment; if one theory is correct the treatment demanded by the other theory will be about the worst possible. The one theory says, clear the bowels; the other says, stop the bowels; the one calls for castor oil, the other for opium. Let us say that the newer theory is the correct one; how sad then the reflection, that for so many years cholera patients were treated just in the way they should not have been! Here we obtain a glimpse of some of the difficulties that beset the medical profession. What can a medical student do but avail himself of the teachings of experienced men who have gone before him? how is he to know that among these teachings are certain dangerous fallacies? in the nature of things he must take a good deal on trust; and it will be a happy thing for him if he knows accurately to balance the two great responsibilities, that of respect for those who have gone before him in the path of research, and that of proving all things.

We can hardly believe, however, that the following rule of treatment is at all new: "Not to attempt by opiates or by other directly repressive means, to arrest a diarrhœa while there is reason to believe that the bowel contains a considerable amount of morbid and offensive materials."

We have read these lectures with much interest, and they seem to us well-fitted to be useful.

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With reference to the interesting letter in our last issue describing the work in Lucknow, we wish to inquire how far Scripture is in favour of the aiming at immediate results which characterizes the Rev. Mr. Taylor's preaching. We naturally turn to the Acts of the Apostles, to see whether they were led by the Spirit of God to expect that the word preached should take immediate effect in the hearts of the hearers. What find we? On the day of Pentecost, Peter and his fellow-preachers earnestly called upon their hearers to repent, and believe on the Lord Jesus Christ, there and then; and they did not cease from the exhortation until 3,000 there and then repented, believed, and confessed Christ by baptism. They did not, after exhortation and reasoning, say to them, Go now to your homes, and there remember and revolve what we have been saying, and may God help you one of these days to feel the power of the Gospel we have preached to you, and to believe on the Lord Jesus. On the contrary, they addressed the Jewish throng as though there were to be no morrow; as though the hope of their salvation depended on their immediate conversion. In the 3rd chapter we find Peter saying: Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Perhaps our version may suggest to some the idea that the apostle's exhortation refers to something to be done at a future time; but this is not so; the people are exhorted to repent and be converted there and then, nor is the sin-cancelling to be future; properly rendered, the passage runs thus: Repent and be converted, unto the blotting out of your sins; in order that seasons of refreshing may come from the presence of the Lord, and that he may send him who, &c. When Philip preached the Gospel to the eunuch, he looked for his immediate conversion, and baptized him before they separated. He did not say to him, Read the Scriptures on your way to your country, and lift up your heart to God, and may He in some future day enable you to believe and be saved. So when Peter preached to Cornelius and his friends, he looked for immediate results, and found them. Further on in the 13th chapter we read in connection with Paul's work that as many as were ordained to eternal life, believed; but this was God's blessing on preaching like that of Peter, Repent, believe, flee, now, this moment. Paul did not say to the people, As many of you as are ordained to eternal life are sure to believe, so it does not matter much what you do just now; the elect will be sure to believe when the time comes. No, but he preached that now was the day of salvation, now the accepted time. In Iconium, he and Barnabas 'so spake that a great multitude, both of the Jews and also of the Greeks, believed;' *so;* how? one characteristic evidently was, that they pressed for immediate results. And all through the Acts, we find just such testimony; the constancy of this feature is surprising.

And yet, after all, why should we be surprised at it? It is when men hear the word of God faithfully and powerfully preached, when they are gathered together and the Gospel is the one subject of the hour, it is surely at such a time and in such circumstances that they might be expected to feel most deeply the claims of God. Every step away from such a place of gathering, is a step into the region of sense; once at their houses the things of the present life demand their share of attention; the exhortations heard, begin to fade from their memory; surely it is altogether more reasonable to expect that the Gospel should be most effectual at the very time when it is preached. But this it can only be, if they who preach it aim at immediate results; believe in the power of God's word and of the Spirit, and expect that men should there and then close with the offers of the Gospel.

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We have received a copy of the *Hebrew First Book*, which is a book to enable Marathi readers to acquire an elementary acquaintance with the Hebrew. To explain the publication of this it is necessary to mention that the language of the Beni-Israel, in Bombay and in the Concan, is Marathi. Fifty years ago the Hebrew was almost unknown to them; many of them are now acquainted with it and many more are desirous of being so; and this First Book will prove to such a valuable help, especially as it is arranged on a system that Marathi readers are accustomed to. The author is Mr. Elijah Shaloam, and the book is dedicated to the Rev. J. S. S. Robertson, of the Church Missionary Society, which is a fitting thing, as the Beni-Israel have been from the first very materially aided by Christian missionaries in acquiring a knowledge of the Hebrew Scriptures. The book has been lithographed at Poona.

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We have been favoured with copies of Reports for 1870 of the following Societies, which we hope to notice as we get time: Bombay Auxiliary of Br. and F. Bible Society; Bombay Medical Missionary Society; Free Church of Scotland Bombay Mission; Bombay Tract and Book Society; Bombay Branch of Chr. Vernacular Education Society; Madras Branch of the same; American Methodist Mission Minutes; American Mission among the Marathas; Free Church Native Female Boarding School, Bombay. Also, English Translations of Vernacular Tracts, compiled by John Murdoch, 2nd and 3rd series; Lectures on the Pentatouch (Genesis and Exodus), by W. Kelly; Books and Reading, Lecture by Rev. W. B. Keer.

We have also been favoured with copies of "The Christian Ark and Tower," a semi-monthly 'advocate of evangelical truth and an organ of religious discussion,' published in Rangoon.

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### WESTERN INDIA NATIVE CHRISTIAN ALLIANCE.

The Meeting of Native Christians of this Presidency, will (D.V.) be opened on Wednesday next, the 29th instant, at 7½ A.M., in the Ambrolie Church, opposite the Girgaum Police Office, when it is hoped their proposed Alliance will be formally constituted. The meetings of the Alliance will take place every morning and evening, at 7½ respectively, till the end of the week. The morning meetings will be held in different Mission Churches of this city; the evening meetings always in the Free Church, Esplanade. Monday, the 3rd proximo, will be devoted to preaching of the Gospel by the members all over Bombay. On the evening of the same day a *Kirtan* will be given, to which friends will be invited; and on Tuesday evening the members of the Alliance and their families will be entertained to an evening social party by their European Christian friends, who wish to express their sympathy with the formation of the Alliance, and their fellowship with its members in Christ.

At the meeting of the Alliance on Friday evening (31st), at 7½, in the Free Church, Esplanade, a Resolution expressive of the gratitude of the Alliance to the Foreign Missionary Societies, and to their Agents in this country, will be moved by the Rev. Narayan Sheshadri. All Missionaries and other Christian friends who take interest in the Mission cause are respectfully invited to attend.

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SATURDAY, MARCH 25, 1871.

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## DARWINIANISM.

Mr. Mivart has published a book called the "Genesis of Species," in which he has the intrepidity to advance certain considerations tending to discredit the views of Mr. Darwin. The *Saturday Review*, while admitting the ability of the work and the force of many of its observations, thinks the author might just as well have not published it, as it is known that Mr. Darwin is engaged in the preparation of a work embodying his mature views, and who knows but what the arguments of Mr. Mivart may be disposed of in that work. This seems to us a strange objection to bring against the publication of any scientific book. Mr. Darwin is writing and will one day publish, therefore no one must criticize what he has already published! We think the preposterousness of this claim will appear very distinctly if we make one or two quotations from the *Saturday Review's* article, showing the character of some of Mr. Mivart's objections:

"Potent as Natural Selection may be, and is, to explain the maintenance and development of useful variations when once established, it fails, Mr. Mivart urges, to account for the first and rudimentary beginnings of such new structure, which can hardly have become useful at once. Before the neck of the giraffe, for instance, could have

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been elongated by the successive minute accumulations of high-reaching power inherited by the nascent animal, would not the whole race have been extirpated in periods of drought? Or must not other ungulates have developed in a similar manner as to the neck, under pain of being starved during that absence of lower vegetation which called forth in the incipient stage the lengthening neck of the giraffe? And would not, moreover, the advantage of reaching high by means of lengthened neck and legs be counterbalanced by the disadvantage of correlative increase in the entire size and mass of the body, calling for corresponding increase in the supply of food, and entailing decrease of strength? Equally difficult is it to refer to Natural Selection alone either the minute beginnings or the last refinements of that protective mimicry in insects, birds, and other animals of which Mr. Wallace has given much marvellous illustrations in the bamboo-insect and the leaf-beetle; particularly in the imitation of leaves in every stage of mildew and decay which appears in the minute fungi dotting and blackening the leaf-like plumage of *Kallima paralekta*. How are we to account for the gradual transference of the eye to one side of the head in flat fishes? A change of this kind in the case of their hypothetically fortunate ancestor, if sudden, might have been beneficial. If by slow and minute steps, it must rather, Mr. Mivart argues, have been injurious. Supposing all mammals descended from marsupial progenitors, how could Natural Selection have removed from all mammals except the cetacea that elongation of the larynx which in the young kangaroo enabled its mother's milk to be forcibly injected without entering the windpipe and causing suffocation? If, on the other hand, the marsupials sprang from animals having in most respects the ordinary mammalian structure, the young primeval kangaroo would have been starved for want, in the mother, of the special injecting apparatus. How again, are we to obtain the first beginning of the baleen (whalebone) in the mouth of the whale, the exceptional colour in certain apes, the hood of the cobra, or the rattle of the rattlesnake? Above and through all these and similar complications, how necessary it is for the permanence of any variety that many individuals in each case should be simultaneously modified in the same direction. Supposing a sudden 'spurt' to take place, such as experience shows to occur at times in individual instances, especially in vegetable nature, how poor a chance would there be of any such individual living to perpetuate its kind to the exclusion of the common form."

One more quotation:

"It will be a moderate computation, urges Mr. Mivart, on the showing of Mr. Croll, Sir W. Thompson, and other eminent physicists, to allow 5,000,000 years for the disposition of the strata down to and including the Upper Silurian. If, then, the evolutionary work done during this deposition only represents a hundredth part of the sum total, we shall require 2,500,000,000 years for the development of the whole animal kingdom to its present state. Yet even one quarter of this would far exceed the time which physics and astronomy seem able to allow."

Well, let us take not the quarter but the tenth, and what have we presented to us during the 250 millions of years in which the Darwinian development of the animal kingdom was going on? The theory is that the universe has *blundered into* its present state of comparative perfection. That is not the term used but it is the idea expressed. We must dismiss all the notions that we obtain from the study of design; discard all the testimony furnished by the wonderful apparent adaptation of organs to circumstances, to each other, to necessities. Every individual felicity of adaptation is just that which has survived ten thousand or ten million infelicities that went before it. If we look with admiration on the giraffe as being just what it should be, in the harmonious development of its powers, its location in regions having food convenient for it, its capability of reaching up to the branches of trees for the means of subsistence, we are to call to mind with dismay the millions of generations during which this unhappy creature was blundering into shape, and never reaching it till after 250 millions of years. This consideration is quite sufficient to sober the most buoyant spirit, and turn to threnodies the thanksgivings that naturally break from us when we look upon existing nature. And so when you look upon a creature that resembles a dried leaf, or one that resembles a green leaf, you begin to say to yourself: This little creature has not the slightest idea of the colour of its own body, nor has it studied zoology sufficiently to become acquainted with the creatures that are likely to prey upon it, their habits and inclinations, yet is it marvellously constituted to escape their observation by its resemblance to the leaf; how wise and beneficent the Creator who formed both it and the leaf, and took such thought for its preservation. But the Darwinian laughs you to scorn. This leaf-beetle is just what is left, out of millions of abortive creatures differently formed and badly formed; those all failed by the necessity of the case and passed away, and after 250 millions of years you get something that is suitable to itself and to its circumstances.

Hideous may be the dreams of a maniac; frightful the visions of a man in *delirium tremens;* but we doubt if they can approach in horror the picture of the past that the Darwinian hypothesis forces upon our reluctant gaze. The sea, the earth, the air, all nature filled with creatures that are unadapted to the world in which they are; without proper organs for obtaining their food, and with very clumsy organs for the assimilation of it; without any proper means of defending themselves from their natural enemies; without any knowledge of the place where their pasture grows, and with no Guide to show them the way to it; all of them embryotic in some of their features, monstrous in others. Hindus and others have furnished us with some portentous cosmogonies; but we are not sure that any of them equals this in absurdity. Of course it is *lèse-majesté* in scientific circles to speak in this way of the speculations of a Darwin. It matters little how insultingly one speaks of the Intelligence that has presided over the creation of all things; but against Mr. Darwin one must say nothing, because of the great genius which he has displayed in defending a theory which one would have thought to be utterly hopeless.

It is most discreditable to the age in which we are living, and well fitted to suggest doubts of its intellectual superiority to former ages, when the support of an hypothesis like this brings distinction to a man.

Mr. Darwin's new book, above referred to, appeared last month and is entitled, "The Descent of Man, and Selection in relation to Sex." The conclusion which he in this announces is as follows: "Man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the old world." Our progenitors lived in Africa and were distinguished by the caudal appendage. Perhaps the ass may have been included among our ancestral variations. Its bray seems to be the incipient attempt of a creature longing for the power of articulate expression.

## WHAT IS TRUTH?

*We know that God spake unto Moses.* (JOHN ix. 29.) They had not better evidence of it than they had of Christ's divine mission. They knew that God had spoken to Moses and to them through Moses; but did they hear Moses? did they hear God? The testimony of Moses would have taken them to Christ.

*Ye know not from whence he is.* (30.) The poor man is filled with astonishment and indignation that they who profess to be sitting in Moses' seat and to show men the way of life, should know nothing about the most wonderful Being that ever had appeared in the world, one who could open the eyes of the blind by his mere will, his simple fiat. God does not give the power to do such divine work to sinners. Men must be strangely blinded, he intimates, not to see that one who does such things is of God. What could we all do better than to hear what he has to say of God and of the way of life? Thus gloriously the battle goes on and truth takes her proper stand and falsehood in high places stands convicted. They had just before taken up stones to cast at Jesus because he had spoken of himself as having a higher commission than that of Abraham; he withdrew; and finding a blind man by the wayside sends him to the Pharisees seeing, that he may still more powerfully sound in their ears the testimony which they had rejected from his own lips. How marvellously divine all this is, and how it speaks for itself and declares its own perfect truthfulness, and the folly of all scepticism.

*They cast him out.* (34.) They excommunicated him and branded him with infamy, because he had received sight from Jesus and would not tell a lie about it. They were right in excommunicating him; for there was certainly a great gulf fixed between those who adhered to Jesus and those who held with them; though there might be a difference of opinion as to which side of the gulf they were on. Up to this moment Jesus had not appeared on the scene.

*Jesus heard that they had cast him out.* (35.) The thing made some stir in Jerusalem. There was a good deal of talk about this excommunication and its cause; and in the minds of candid men, it must have told seriously against the Pharisees. They had openly declared war against Jesus, and commanded all who believed in Moses to join in this war under pains of the displeasure of God, whose servants and interpreters they claimed to be. The time of the end was drawing near.

*When he had found him.* (35.) Jesus straightway goes after one who has chosen to suffer reproach and disgrace rather than deny him. It is a good thing to confess Christ before men though nothing but loss may seem to be present at the time, and though Christ may seem to our immature faith as one afar off, occupied with higher concerns; let us go bravely through the conflict and he will soon manifest himself to us. Very likely the parents of the youth said to him, this Jesus has no particular care for you; it does not much matter to him what you do; he has never troubled himself to come and see how matters fare with you. But it was not merely his physical sight that Christ had restored.

*Lord, I believe.* (38.) There is something exquisitely beautiful in this brief conversation. If the Gospels did not deal with realities, they would display greater genius than Shakspeare has displayed, beyond all comparison. Who would undertake to invent a conversation suitable for such an occasion? The actual conversation is recorded in three lines, and yet in these how much. Let us bear in mind that Jesus was not alone. Besides his disciples there were the Pharisees. Dost thou believe on the Son of God? Who is he, Lord, that I might believe on him? He has faith in Christ and wishes to be guided by Christ in the disposition of his faith. I believe that thou art of God and that thy words are truth, and that it is our highest privilege to be guided by thee; speak, Lord, for thy servant heareth. Ah, if many who profess reverence for Christ as a teacher, would only come to him in this spirit, how soon would the scales fall from their eyes. Thou hast both seen him and it is he that talketh with thee. Thou, blind all thy days till now, hast seen the Son of God, and thou art now hearing his voice. This true disciple exclaims, Lord, I believe, and prostrates himself before Jesus. There is joy in the presence of the angels of God, and anger in the hearts of the Pharisees. Here was a noble victory, yet how quietly was it achieved. It was not merely that the poor man obtained a hope of eternal life, but he had life, and the life was in him as a light shining in the darkness of the world; he was a witness, bringing the truth of God powerfully to bear on the consciences of men who claimed to be the religious guides of the community. And his light is not yet extinguished. On their side there was the wisdom of this world; culture; extensive

acquaintance with theology; reputation. On his, beggarliness, illiteracy, social nothingness. The truth which the lords of society had rejected from Christ's lips, came back to them with extraordinary power from the lips of this poor man who, having once been blind, now saw, and saw so much more than they did. 'By things that are not he brings to nought things that are.'

*For judgment I am come into this world.* (39.) At other times he tells us that he came not for judgment. If we bind him down to the letter we make him self-contradictory. How fearlessly the disciples record these *apparent* contradictions, knowing that they who are taught of God will know well how to reconcile them. Every word of Christ and every act of his, pronounces judgment in favour of what coincides with it, and against what is opposed to it. The word of God judges the sinner before it pardons him. Why should any one embrace the righteousness of Christ, if not previously stripped of his own righteousness? And how should this be without divine judgment? The Pharisees had placed themselves in open antagonism with this poor man, casting him out; Christ received him to his own fold; they were therefore condemned already; and even the common people could see that they were. The poor despised man had himself judged them. (30.) Through the opening of his eyes their spiritual blindness had been made manifest.

*If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth.* (41.) If ye were consciously blind, conscious of your ignorance in spiritual matters, you would come to me in the spirit of the publican, with a broken and a contrite heart, and great joy would I have in taking away your sins, speaking peace to your souls. But no, you say, we know perfectly the will of God and the way of life and have no need of the instructions of a prophet from Nazareth; therefore your sin remaineth; you effectually close the only door by which it could be removed.

## A MISSIONARY TOUR IN THE MOGULAI.

By the Rev. W. S. Price, C.M.S.

(*Continued from page* 21.)

*Tuesday, January 24th.*—In the afternoon to *Nuggur-Deola* (14 miles). Roads bad. Lost our way and were benighted. Our carts also got in late, and we and our people were very tired. Here is a school, and the Colporteur found purchasers for books and tracts.

*January 25th.*—To *Sarolah* (12 miles). A small village. Had a quiet congregation in the evening, consisting of the Patel and several Kúnbies.

*January 26th.*—Anxious if possible to reach Booldána before Sunday, we pushed on to-day to Sidoornee (20 miles). This is a considerable town, and a very noisy place, in which the people seem to be wholly given to idolatry and drunkenness. We found the same difficulty here as in other large places of obtaining necessaries. Our watchmen belonged to a *caste* I have never before heard of. They call themselves Tadvi Bhíls, being in fact Bhíls proselytized to Mahomedanism.

*Friday, January 27th.*—Left at 5 A.M. and drove to *Furdapore* (12 miles). As it is a good 40 miles from this place to Booldána, we had to give up the idea of reaching the latter place before Sunday. And as we were all fatigued with the hard travelling of the last few days, and much in need of rest, we determined to stay here till Monday. Here is a Travellers' Bungalow, and though rather dilapidated, its bare walls and chuppered roof afforded a shelter, which to those who, like ourselves, have been living much in the open air, under the partial shade of trees, was a luxury not to be despised. The country around is charmingly wild. Here and there a little spot, reclaimed from the jungle, bears marks of cultivation, but for the most part it has been left to the aborigines: wild boars, tigers, and other animals. A few miles away are the famous cave temples of Adjunta, which none of our party, except myself, have ever seen.

*January 28th.*—Set out early to walk to the caves. The distance is about 4 miles, and on the way we came across a number of pea-fowl, and two wild pigs. The road consists of a series of windings in and out among the hills, which lead at length to a sort of *cul-de-sac*, the existence of which is unsuspected till you actually come upon it. It is just the spot a band of robbers might choose as a safe retreat, in which to divide their spoils and enjoy their revels. The seclusion and solitariness of the place must have had other charms for the old Buddhists, to whom the grand end of *being* was to *cease to be*. Here at any rate they were cut off from the busy world, and might spend their days and nights in dreamy contemplation, without fear of interruption. Whatever strange and erroneous thoughts inspired them, it is impossible not to admire the zeal and perseverance of men who toiled away for long years with hammer and chisel, cutting out spacious chambers from the solid rock: not mere rude caves, but works indicating both in design and execution an amount of architectural taste and skill, which, as far as one can see, died out with that generation. Who can wonder that the common people regard these temples as the work of the gods? Such however as have seen the railway and other engineering wonders are becoming sceptical on this point. A number of Mahárs accompanied us from Furdapore. Wild-looking men they were, in perfect keeping with the surrounding scenery. After breakfast they assembled in the vestibule of one of the largest caves, and having grouped themselves in every variety of attitude of which their supple limbs are capable, listened, probably for the first time in their lives, to the story of God's love to fallen man, manifested in the gift of his 'only-begotten Son.' And the preacher? It was Mahadu, my valued evangelist, originally belonging to a class lower and more degraded than even the Mahárs. Behold him now sitting in their midst, "clothed and in his right mind." His face lighted up with animation and intelligence, he speaks to them with the earnestness of one who longs to lead them to the Saviour, and with the authority of one whose feet are on a rock, and who *knows* the truth of what he is saying; at the same time presenting in his own person a remarkable illustration of the transforming power of the Gospel. What a contrast between the preacher and his hearers! They formed together a picture, which might puzzle a sceptic, but which was full of interest and encouragement to the Missionary.

*Sunday, January 29th.*—The Lord's day comes round again, and we are thankful for it. We enjoyed our Christian service, and refreshed our souls with thoughts of "the rest that remaineth." In the evening accompanied the Evangelist into the town, when a congregation of between 40 and 50 assembled to hear 'the word.' They were quiet and attentive: no cavilling or disputing. The Gospel was *news* to them: they seemed never to have heard it before. God grant they may not now hear it in vain.

*Wednesday, February 1st.*—We left Furdapore early on Monday morning, and by rapid marches over difficult roads reached Booldána in time for breakfast this morning. We passed through Devalghat, about 5 miles from Booldána. It is one of the most picturesque native towns I have seen. Under the auspices of the energetic Deputy Commissioner it has greatly improved since last I saw it, about 6 years ago. We have put up in the Rest-house, a nice clean-looking little building, smaller in size, but with more pretensions to comfort, than an ordinary Travellers' Bungalow. At Booldána there is a little congregation of Native Christians: in all 16 adults and 20 children. They are all cultivators, and live in a cluster of huts, in a part of the camp by themselves. I am sorry I cannot say much for their outward condition. I fear they are either bad managers, or lacking in industry, or perhaps a little of both. I see no other way of accounting for the poverty, dirt, and ignorance which prevail among them. It must be confessed that they present a view of Native Christianity under its least attractive form. This much however is to be said for them, that they have been sadly neglected, and that though almost left to themselves for several years, a little handful of uneducated Christians in the midst of the Heathen—"sheep without a shepherd"—they have remained stedfast in their faith, and preserved their identity as Christians. They have now, I am happy to add, a Native pastor to care for and instruct them, and we earnestly hope soon to see tokens of God's blessing on his ministry, in the improved condition of the people under his charge. The Pastor, the Rev. Lucas Mulloba, is assisted by two Evangelists and a Schoolmaster, and much of their time is spent in preaching the Gospel in the towns and villages of West Berar. Mr. Lucas and his people have a kind friend in the Deputy Commissioner. He has given them the use of a nice room, in which to hold their Sunday services, and has erected a platform in the centre of the Bazaar from which they may conveniently address the crowds who frequent the place on market days.

One of the most conspicuous objects in the camp is the graveyard. It is enclosed by a heavy-looking wall, and contains a number of monuments, ponderous, unsightly structures, which seem to have been intended as a protest against the resurrection. On the whole it presents an aspect of gloom and desolation, the very opposite to what a *Christian* cemetery ought to be. A curious circumstance connected with it is, that the Native Christians have not been allowed, for some strange reason, to bury their dead *within* the enclosure. They sleep none the less peacefully, no doubt, in their humble graves outside the walls, but the distinction is none the less to be deplored as a standing contradiction to the *oneness* of the Body of Christ.

*February 4th.*—Engaged all day in examining the Evangelists and the school. The Schoolmaster, Sauleram, is one of the young men trained at Sharunpur. He has had up-hill work, and, under the circumstances, the results were much better than I had anticipated.

My two Evangelists left in the evening for *Chicklee*, that they might have an opportunity of preaching the gospel there on market-day, which falls on Sunday.

*Sunday, February 5th.*—In the morning assisted Mr. Lucas in the Marathi service, and administered Holy Communion. In the afternoon conducted an English service for the benefit of the European residents, in the house of the Deputy Commissioner, who, in the absence of a clergyman, usually performs the duty himself.

*Wednesday, February 8th.*—We have had hard travelling since Sunday; sixty miles of jolting over rough country roads brought us to *Jaulna* this morning. Here is a nice clean Travellers' Bungalow, and a messman in charge, who is all politeness. The first person we met was a Native Christian, belonging to our mission. He brought his wife and children to meet us, and we were greatly pleased by their clean, respectable appearance. They have several nice children, for whose education they seem anxious to make provision.

I had hoped for the pleasure of meeting the Rev. Narayen Sheshádri, who has been labouring here for some years in connection with the Free Church Mission; but he happens just now to be away in some other part of his extensive field. I visited and examined the mission school, which is attended by about 20 pupils, 2 of whom are Christians and the rest Parsees and Hindus. There are 3 teachers, 2 Parsees and 1 Native. They were all taught and trained by Mr. Sheshadri, and, judging from their conversation, appear to be almost Christians. Mr. Ramchundra is in charge of the Native congregation, the members of which are, like the Native Christians of Booldana, of the lowest and poorest class. In the evening they assembled in the verandah of the Bungalow, about 40 men and women, for reading the word of God, exhortation, and prayer. I was sorry to learn from them that, in most cases, they are living upon their "watan," and performing duties in connexion with idol-worship, which Christians ought not to do. This is a sad state of things, but what can be done to remedy it? I am aware of the strong feeling entertained by some against the removal of converts from their own villages; and I would myself as a rule discourage such removal; but, in the case of Mahár and Mang converts, it is a question which deserves serious consideration whether they ought not to be recommended to leave their villages, and form themselves into separate communities of Christians. I doubt if anything short of this will wean them from their miserable "watan."

*February 9th.*—In the early morning to *Budnapoor* (12 miles). A considerable number of Christians in connexion with our own mission are living here and in surrounding villages. Many of them are old friends, who were baptized by me years ago, and lived for some time at Sharanpur. They had somehow got word of our expected arrival, and came pouring in from their respective villages from 4 to 8 miles distant—to meet us. By 12 o'clock 25 men and women, and a host of little children had assembled. We sat under the trees near our tent, and had a long talk together. Before parting we read a portion of God's holy word, and joined together in prayer. I felt much concerned at the condition of these poor people. Here they are, living in little knots among the heathen, exposed to strong temptations to do things contrary to their Christian profession, and subject to many annoyances and disabilities on account of their religion. Only one or two can read a little, and all are much in need of instruction in spiritual matters. But they are cut off from the public ordinances, and practically removed, for most of the year, from pastoral supervision. The worst of all perhaps is, that their children are growing up in ignorance, there being, as yet, no provision

heir education. It may not be easy to he remedy; but the case is not hopeless, thing should be done, and quickly, or e Church in these parts must be expected rate. The children, now uncared for and , will probably grow up, Christian in d Heathen in practice, a disgrace to the church, and a serious obstacle to the ropagation of the Gospel.

evening moved on to the Travellers' w at *Sheikha* (7 miles).

(*To be continued.*)

## Notice.

e Annual Collection in behalf of the Scottish anage will be made in the Free Church, Esnade, on Sunday next, the 26th instant, at the rning and evening services.

## Epitome of News.

### Saturday, March 18, 1871.

dvocating the narrow gauge the *Times of* says: "There is one line in the Budget nts which ought to silence all waverers and se of impracticable objectors. We refer to estimate for the coming year of £1,876,700 loss our present railway system. That is the sum ich will have to be paid as guaranteed interest t of general revenues, after all receipts from the nes are carried to account. Thus it is seen that hat the present heavy costly system pays little nore than three per cent; nor can the old excuse, f the line being unfinished, be of any avail. The reat through route across India has been open ust a year, and though junction is not yet effected vith Madras, it has long been seen that the hope f greatly increased profits from 'through traffic' vas an exaggerated one."

—Nagpore is suffering from scarcity of water.

—The *Veronica*, Madras to London, was burnt March 2nd. The crew were taken off.

—Lieut. Spottiswoode was drowned while bathing, at Dum-Dum; and a few days afterwards, a private was drowned there.

—*Bombay Gazette*: "We learn that the soldier named Robinson, who murdered a native at Asseerghur the other day, has been found by the Court of Inquest guilty of wilful murder. Pinking, the man who was with him when he vowed he would kill the first native he met and also when he cut the native's throat, has been acquitted."

—The population of the United States increased from 31½ millions in 1860 to 38½ in 1870.

### Monday, March 20.

—*Overland Mail*, Feb. 24: In evidence of any change in the disposition of the Parisians we should certainly look to the choice of candidates to represent the city in the National Assembly at this critical epoch. Who are the men of calm judgment at the head of the poll? Louis Blanc, Victor Hugo, Garibaldi, Gambetta, Henri Rochefort; the men who have from first to last proclaimed to Paris what all the world knew to be untrue, namely, that the nation was invincible, that all France was in arms, and that if Paris fell, it would have no effect on the attitude of the people. They filled the ear of the Parisian with delusive hopes, and they have been repaid with the city's confidence. We look for signs of exalted aspirations. They have not yet manifested themselves. We look further—taking note of the lawlessness that prevails among the French military during the armistice, and become daily more sceptical of the renovating influence of the great war wave. There is, however, one redeeming feature in which the provinces have set the capital an example. The National Assembly is, as a whole, a credit to the country that has elected it, and made its selection under great disadvantages.

—An average of 152 deaths from small-pox is occurring in London weekly.

—The mayors of Paris have signed an address in the name of their fellow-citizens, expressing to the Lord Mayor, and begging him to transmit to the people of London, their gratitude for the fraternal sympathy manifested by England towards France. The address is to be brought to London by five delegates of the Parisian municipalities.

—The Paris shopkeepers complain, we are told, that provisions have arrived so rapidly that they cannot make the enormous profits which they anticipated. Horseflesh has now altogether disappeared.

—The contracts in hand for the year 1871 consist of the China Submarine Telegraph Company's cable to be laid between Singapore and Hong Kong, and the British Australian Telegraph Company's cable between Java and Port Darwin, Australia. The China cable is all embarked and the ships are on their way out to submerge it during the month of May. The Australian cable will be duly despatched in time to complete the laying by Christmas next.

—Washington, Feb. 23.—President Grant gave an audience yesterday to O'Donovan Rossa and nine other Fenian exiles.

—New York, Feb. 23.—Earl de Grey and Ripon and Mr. Montague Bernard, members of the High Joint Commission, and Lord Tenterden, the secretary, went to Washington this morning.

—*Friend of India*: "The Rev. James Kennedy, of the London Missionary Society at Almorah, has published a sermon entitled 'Regulated Strife and its Reward.' The object of the sermon is to encourage Missionaries to press on faithfully with their work, and to trust to the great reckoning for their reward. The following passage will show the spirit of the sermon:—'But what is success? Boniface, commonly called the Apostle of Germany, baptized thousands at a time, and in order to expedite the work, and overcome the obstinacy of the pagan Saxons, both sought and obtained the help of Charlemagne's soldiers. This is not the success we desire. The man who is leavening the lump of humanity around him with juster views of God and Divine things deserves to be pronounced more successful than the man who in eagerness for immediate results turns that lump into bread, before the required leavening has been properly effected. Those of us who have been long in the field know well that cases have now and then occurred, where what we deemed at the time success has turned out most painful failure. Whatever may be the vicissitudes of Christian Missions, we know for our joy that their final triumph is absolutely assured.'"

—An order has gone forth that, for the future, Madras time is to be kept by every official clock and watch throughout the land!

—The Maharajah Scindia and his adopted son arrived in their capital in time for the Holee festival, in the usual amusements of which they indulged freely. According to the correspondent of a contemporary, "His Highness and his son played with all the Sirdars with the red powder. All his troops stationed at the capital joined His Highness in his boisterous amusements."

—*Pioneer*: "Mr. Palmer, an assistant of Messrs. Bird and Co. of this station, had engaged to run in one of the Sky Races which came off on Tuesday last, and for this purpose was, on Monday last, exercising the animal he intended to ride, when the beast, a rather vicious one, threw him so heavily that he was taken up insensible. He remained in this state of unconsciousness—in spite of the best medical aid, which was obtained immediately—until Wednesday evening, when he died."

—*Friend of India*: "On Thursday, March 9th, the Bishop of Calcutta commenced his first triennial visitation of the diocese, and delivered a charge in St. Paul's Cathedral. The Venerable Archdeacon Pratt and about fifty of the clergy were present. The charge occupied nearly three hours in delivery, and embraced a variety of subjects all more or less interesting. After a brief review of recent events in Europe, especially in France and Italy, and an allusion to the momentous political and social changes which might be expected to spring from them, the Bishop spoke at some length of the disestablishment of the Irish Church, and the probability of the same measure being extended 'to England and perhaps even to India—where a "caricature" of the "fashionable" cry for disestablishment had appeared in some of the native papers.' Ritualistic practices were strongly condemned, but the Bishop did not think that a single clergyman in the diocese was addicted to them."

The *Friend of India* asks "what the Bishop, speaking in this sense, really means by ritualism? If he means by the term what is usually understood by it, and if he has no double meaning in what he is said to have asserted, he certainly differs in view, on a plain matter of fact, from a great many people in India."

—*Indian Daily News*: "On Monday the ceremony of *Toolah* or weighing the body of a rich Hindoo widow, in Baugh bazaar, was taken advantage of for the dedication of a *pucka* ghaut. The ceremony was attended by the whole strength of the Brahminical community, at the head of which was Rajah Kali Krishun. An amount of money, equal to the weight of the widow's body in silver, will be distributed among the learned Brahmins."

—The *North British Review* has ceased to appear.

—*The Friend of India* having made the sweeping remark that, 'Native Christians will do nothing without pay,' a Bengali Christian supplies such facts as the following: "The esteemed Pastor of the Colingah Church has for the last sixteen years been faithfully ministering to the spiritual wants of his congregation without receiving *a pice* from them in return. In the sweat of his face, he earns his livelihood, from 10½ A.M. to 5 P.M. every day he is at his desk in his office, and all his spare time he devotes to the service of his Heavenly Master.

"The Pastor of the Bhowanipore Church is but partially supported by his congregation; he has therefore to do other work for his maintenance, and he does it cheerfully.

"There is a gentleman in connection with the Church of Scotland's Calcutta Mission, licensed as a Missionary three years ago, who works for six hours every day in his office and spends his leisure in preaching and house-visiting."

—*N. Y. Tribune*: "Edward Norton, the most noted criminal in the State of New Jersey, whose name was for years the terror of Trenton and the surrounding country, has just been pardoned on the expiration of half the term for which he was sentenced. In 1855, when 24 years old, he was found guilty by fourteen juries, on as many indictments, without a single recommendation to mercy; and the extent of his sentences, could they have been inflicted, would have been imprisonment for 130 years, and fines amounting to over $12,000. The Court, at the time of his last trial, sentenced him to thirty years' imprisonment. On hearing his sentence, he arose and called down such curses upon the Judge, as made every person in the crowded court room shudder. This was in January 1856. For five years this man was the terror of his keepers, as he had been of the citizens. Twice he escaped, once he was shot down, and for a long time he was under chain and guard.

"Ten years ago he professed to have come under the influence of religion. His conduct soon won for him the confidence of his keepers, and all the liberties of the prison were given him. His known daring gave him authority with the other prisoners. In 1868 a portion of the prison was burned, and in the confusion the doors were thrown open, and the prisoners thronged into the yards. An attack was organized, the prisoners agreeing to force an escape. At this juncture only the presence and authority of Norton prevented a terrible massacre. The prisoners were armed with implements from the shops, and the 500 desperate men could easily have murdered the handful of keepers opposed to them had it not been for the superior daring and determination of Norton. This act probably secured him his pardon. From that time his position has been almost that of a deputy keeper. In October last the Court of Pardons granted him a pardon upon the expiration of half his sentence, which took place on the 16th of this month. During the last ten years, all the money he has been able to earn by working over hours, amounting to several hundred dollars, has been given to the support of an aged mother, whom his disgrace had nearly killed. The first thing Norton did after being freed, was to walk up State Street to the house of Chief Justice Green, who had passed sentence upon him, and upon whom he had called down such terrible curses. He requested to see the Judge, and on being admitted begged his pardon, and stated his intention of living a thoroughly reformed life. The Judge greeted him cordially. It is Norton's intention to enter into business in another State."

### Tuesday, March 21.

—*Times of India*: "The formidable resistance by the new 'irreconcilables' in Paris is a disastrous affair for miserable France. The loss of three well-known Generals in the streets will depress men's minds more than the fall of twice as many in a sortie. LeCompte, late in January, achieved one of the few French successes in the field, driving back a German force from Gien on Montargis. Thomas was the most trusted commander of the National Guards in 1848, and has taken a prominent part all through the recent struggle. Probably he had counted too much on his personal influence to restrain the mad rioters; and if he has been singled by some insurgent marksman, the incident may serve to show the desperate nature of the revolt which defies all the

force the new Government has at its disposal. General Vinoy having had to fulfil an invidious duty during the capitulation, will be exposed to bitter animosity; but his retirement south of the Seine seems also to show that the regular troops in Paris are greatly reduced. No doubt the remnants of Chanzy's and Faidherbe's armies are moving up; and if the National Guards are content to act on the defensive and blockade the revolted portion of the city, the peril may pass over without serious catastrophe. But the formal appeal to the bourgeoise army, the official warning that pillage is at hand, reads ominously like a call to an internecine social conflict. We may have June 1848 over again. When and how are the great armies 'interned' in Germany to be brought home to France? It is to be noted that little has been said on this subject during the recent negotiations."

—Same: "If Sir Richard really cannot do without the additional 15 lakhs which it might cost him to exempt incomes between Rs. 750 and Rs. 1,200, let him charge an additional fraction on incomes of Rs. 12,000 per annum and upwards. The tax would then be nearer to his glaringly erroneous description of it as it is—'that taxation has been so adjusted as to fall rather on the richer than the poorer classes of this country.'"

—It is said the Southern States of the American Union are likely to grow opium.

—Two pies in the rupee, $1\frac{1}{4}$ per cent., is what the Income Tax is to be.

—*Indian Mirror*: "Mr. Lobbe has not only professed his faith in Positivism, but has manifested an active spirit of propagandism in books, pamphlets, and newspaper articles. He is in fact the champion of that creed in this part of the country. But it may be argued Mr. Lobbe has propagated Positivism beyond the precincts of his College. If this be strictly true or not, we do not know. We have simply to ask him one or two questions. Has he never in the course of instructions tried to convey directly or indirectly Positivistic principles into the minds of his pupils? Has he never openly or otherwise presented to them his publications? Has he never held such conversations with College students in the premises of the College, say after school hours, as may influence their minds towards Positivism?"

## Wednesday, March 22.

—The *John Bull* says, the royal marriage in Lent drives another nail in the coffin of the Establishment!

—A riot is reported in Assam, the cause being vaccination.

—Mr. Whelan, Superintendent of Pensioners' Home, had a fall on Saturday night, which caused his death.

—*Star of India*: "As informed by a correspondent, the Gaekwar was married on the 16th instant, and beggars must have counted on a millenium, since gold mohurs were showered on them during the procession and ceremony, which was very grand."

—*Madras Athenæum*: "By order of the local authorities eleven destitute Europeans were shipped on board the P. and O. Steamer *Australia* this morning for London, Melbourne and Australia, from the Vagrants' Home at Royapooram." Australia, on the principle of a *quid pro quo*, gives us *her* vagrants.

—Correspondent of the same, in Bombay: "I should scarcely have been human had I not thrown away a few hours in going to Elephanta. The caves there are beautifully adapted to pic-nic parties, but it is dificult to contemplate them without feeling how grossly the art and labour of man have been prostituted to enthralling the souls of fellowmen—by giving them as sober truth wild and obscene legends, and as sublime and spiritual religion the most debauched and material of superstitions. As works of art, the caves fall far below the sculptures and monolithic temples of the Seven Pagodas."

## Thursday, March 23.

—The observations of the Sun's Corona in December last, show conclusively that that phenomenon belongs wholly to the sun, and is not partly caused by our atmosphere.

—*N. Y. Times*; Salt Lake: "A few years ago Brigham Young was defiant toward the Government, and marshalled his hosts to contest the passage of the United States troops though the defiles of the mountains. He is now weak, crouching and seeking out a shelter in the South among the Indians of a half-converted tribe. The boaster has gone his length, and his day is over. His isolation is at an end, and his power is paralyzed. He is another illustration of the folly of fanatics, who bid the world stand still."

## Friday, March 24.

—*Bombay Gazette*: "The failure of the Thiers' Government to obtain the submission of Paris, up to the beginning of the week, is as marked as the failure of the Emperor to defeat the Germans. It is manifest that a faction, perhaps factions, had got possession of the capital, for it is not at all clear that there were not several parties struggling for power *in* Paris, while it is clear that the dominant party, calling itself the Central Committee, was strong enough to negotiate with the Government at Versailles. The grounds for believing that there are or were more parties than one in Paris are that the Central Committee disowned the 'execution' of the two Generals, a word which implies that these officers were shot in cold blood by some persons having possession of power more or less temporary, but not recognized as 'authorities' by the Central Committee. It would be interesting to know whether the National Guards held three of the southern forts for the Central Committee or not, and whether the other forts are held by regulars or marines, or by the Reds. From the conspicuous mention of this Central Committee one may infer that it is the more or most powerful, and the inference is supported by the statement that it is negotiating on an equality with the National Assembly."

—Deaths last week, 335.

—*Delhi Gazette*: It is said that there are two paties of engineers engaged in laying out railway lines from Holkar's capital at Indore. One has started to lay out a line viâ Rutlam and Jourah to Neemuch. From the latter place it will be connected by the Rajpootana lines with Agra and Delhi. The other party have left Indore in the direction of Oojein, from which place they will join the first party at Jourah. From the above we imagine that the scheme of carrying a line west of the Aravulli range to connect Baroda with the Rajpootana railways has been abandoned. The present scheme involves a connection with the G. I. P. Railway at Khundwah, the works on which are being put under construction. The line from Khundwah goes east of Mhow, and it is probable that a branch will be thrown out to Rutlam, if the main line is not taken to it. When will Scindia imitate the example of its brother chieftain by constructing a railway from Agra to Gwalior?

—Mr. Chubildas Lulloobhoy wished to build a chowl, but failing to obtain permission from the Municipality, got 100 men one Sunday morning, and kept them working day and night. Mr. Brown, Superintendent of Police, came upon the scene, and forbade the men from going on with the work. Mr. C. L. hereupon gets out a summons against Mr. Brown. So far has the matter gone.

—The Mohurrum has begun, and will continue till Saturday, April 1st.

## MISSION TO PERSIA.

### Visit to Hamadan.

In the *Herald* for August last, page 256, mention is made of a letter to the brethren at Oroomiah from an English missionary (Mr. Bruce), who spoke highly of some helpers employed by them at Hamadan—sent there in the autumn of 1869,—and urged the mission to more effort there and in that vicinity. Mr. Coan, it was then said, expressed the feeling that they had light enough to call for an "advance," while the force for it was wanting. When he thus wrote Mr. Shedd was absent, on a visit to Hamadan, and now a very full letter has been received from him, respecting that place and the opening for missionary work there. The latter, made up mainly of extracts from his journal, written from day to day while on the visit, omitting dates, is full of valuable information, but so long that only a small portion of it can be given here,—enough, however, it is hoped, to give something like a just impression of the opening which seems to be presented in that central part of Persia, for hopeful Christian effort. Mr. Shedd spent twenty days in Hamadan and vicinity, his companion being "the young Armenian brother, Baron Boghos."

*Location—Population.* "Hamadan lies about as far from Oroomiah as Erzroom, and in just the opposite direction. It is about three hundred miles to the south-east, and for the most of this distance the way lies over the high lands of ancient Media, a region rich in the the associations of the past. It is now the great caravan road between Tabreez and Bagdad.

"*Hamadan*, the ancient Ecbatana, [illegible] summer residence of the Persian kin[gs] selected to avoid the heat of the plains of t[he] where the winter palace of Shushan (or S[usa] situated. Ecbatana is mentioned as [Ar] Ezra vi. 2. The Syriac is *Achmethan*; A[ra] *Ahmetan*; Persian *Hamadan*. It is sit[uated] the northern flank of the mountain calle[d] ancients Orontes, or, at the present, Elwe[nd]

"From the space occupied, and from [the] mation attainable, I should judge that it c[ontains] from 50,000 to 75,000 people. It has [not] increased during the last fifty years, a[nd] increase goes on at the rate of several hu[ndred] yearly. Its position, in the centre of Persia[n] caravan routes leading in every direction, m[akes] it out as a point of great importance. O[f the] population, thirty-five houses only are A[rme]nians, one thousand (perhaps) Jews, and the [re]mainder Mussulmans.

"The climate here is no warmer—rather cool[er] I should judge—than in Oroomiah. Cotton ca[n] barely be raised.

"An hour distant from the city are village[s] about as elevated as Hyderloo, and as cool as Seir[ee]. The water is pure, trees plenty, and the popula[tion] tion partly Dawoodee. There are places very suitable for a summer retreat. The high snow mountains near the city give cool breezes at [all] seasons, and also add a disagreeable feature t[o the] climate,—high winds, like those in Gawar.

*Missionary Work.* "The Sabbath here i[s] different from our last, that our hearts flow ou[t] gratitude to the wonder-working Saviour, w[ho] has raised up here a company of brethren to w[orship] ship with us. It seems to be the seal of divi[ne] favour upon the change of our name to that [of] 'Mission to Persia:' and a call as plain as Paul hear[d] from Macedonia, that we should come hither to the help of the perishing. Jesus is going before us and preparing the way of 'the kings of the east.'

"The first man who received the light is a brother named Hohannes, the writer of the letter received by our mission a few weeks since. He was first induced to read the Bible by Mr. Bruhl, in Bagdad, and by him was so much enlightened that he began to diffuse his light to his neighbours. At first all opposed him, and probably all would have remained in a groping state if the timely visit of our colporteurs had not occurred.

"The movement of the Holy Spirit in Hohannes' mind, and his desire to enlighten others, was met and strengthened by the arrival of the Oroomiah brethren and books. The books then did the work. They were bought and read, and Hohannes was ready to aid in expounding and enforcing the life-giving truth. The economy of means by which God in the Apostles' day brought different agencies together to effect his purposes of grace, was not more remarkable than the wonderful way in which he has planted the gospel here. Without the light of Hohannes, the books would have been good seed, but the fruit would have been long delayed; and without the visit of the colporteurs, the work would have died in its birth. Said one of the brethren: 'A thousand years of simple talking and preaching, and a hundred visits of Mr. Bruhl and Mr. Bruce, would not have affected us without the Bible to read. But the colporteurs came just in time, and we searched the Scriptures.' Here in the city, the evangelical influence has gained the ascendency. With an Armenian preacher to gather up and concentrate the diffused and scattered work, a congregation of fifty or sixty would at once spring up, a Sabbath-school as large, with good teachers and many readers, and a living church of real, working, intelligent Christians.

"Very much remains to be done to train the brethren, and give them adequate and just ideas of the Christian's profession and consecration. But we cannot be too thankful that the material is here,—good brethren, full of love and zeal, ready to be moulded and longing to be taught. They have learned that the letter killeth and that the spirit maketh alive.

*Spirit of the Protestants.* "In town the Protestants have gained the day, in great measure. Some of the old party wrote to the Episcopos in Ispahan that Protestant preachers were here, and many were adhering to their doctrines. The Bishop wrote ordering them to exclude the Protestants from the church, and so the priest brought up the matter. The brethren stood together, and said, 'The church is not the property of the Bishop, but of the people. We have built it and claim our share in it. You can hold your old prayers at any time you choose, and we will hold our meetings at another time.' The priest yielded the

point, and said, 'No, no; we will not separate. You can preach and pray in the congregation.' Such has been the custom. After the old service Sabbath morning, the evangelical service is held, and all remain. The brethren come in about the time the old service is over, and take no part in the mummeries. To-day Baron Boghos preached to a very attentive audience, and all seemed much pleased with a sermon in their own language. The truth is working mightily. The old communion is very thinly attended, and this year the evangelical party have broken with all the old customs and fasts.

*Women Interested.* "Each evening Baron Boghos has visited a house and held a meeting with those in the neighbourhood. Many of the women are specially open to impressions, and ask a great variety of questions touching their old religion and the teachings of the Bible. Such meetings have been held by our helpers very often, but the women are more free to ask of an Armenian than of our Nestorians.

"Baron Boghos is greatly astonished at the work among the women. This evening five women assembled at the widow's house, in the basement of our premises, and requested him to come and instruct them. He was surprised to find one of them a diligent reader of the Bible, and in light and knowledge in advance of almost any women he knows in Bitlis. They kept him till eleven o'clock, making such advanced inquiries as to doctrines and duty as most strikingly show the power of God's word to enlighten, when it is read."

*Schools.* Mention is made of two young men, who, it was hoped, would at once commence study, who were believed to be promising "candidates for the gospel work," and were expected to be ready for future service when a mission station is planted. These young men have since then entered the seminary at Seir.

* * * *

*Mussulmans.* Mr. Shedd next notices his pleasant intercourse with Mr. Bruce, of the English Church Missionary Society, who had written to the brethren at Oroomiah. He had laboured in India, was in Persia probably for a short time only, but was anxious to have his Society establish a Mission there, taking, perhaps, Eastern Persia, while American missonaries should occupy the West. Further statements are made, as the result of conference with Mr. Bruce, as to the opening presented among different classes of the population,—Armenians, Babees, Dawoodees, or Ali-Illahees (see *Herald* for June last, page 180), and Mussulmans. Respecting the latter, it is said: "Among the Mussulmans of all this region, as the gospel comes in contact with them, it may be said that a great deal of discussion and real spirit of inquiry, and a readiness to submit the case to the arbitration of reason and proof, and not of force, is generally shown."

## FATHER CHINIQUY.

### A PAGE OF AUTOBIOGRAPHY.

"Some thirteen years ago I was a most devoted priest of Rome. More than any other members of my Church I was attacking and slandering without mercy the disciples of the Gospel, and sometimes I persecuted them almost to death. Several times I was chosen by my superiors to meet publicly the Protestant ministers, and endeavour to overwhelm them under the abuses which I heaped upon their heads. No man had ever more than I taken darkness for light, and light for darkness, or had sunk deeper into the abyss of errors and superstitions which the poor priests of Rome take for the Gospel of Truth. The great ambition of my heart was to make myself a learned man, in order to be able to prove to the world that the Protestant ministers were a band of imposters, and that Protestantism was the antipodes of Christianity. I was running fast in the ways of perdition, which I was taking for the ways of God, and drinking in the poisoned cup of her who sits on the Seven Hills, and whose wine has made drunk the nations of the earth. But Jesus had looked down upon me in His mercy. He brought stormy clouds over my head, and peal after peal of threatening thunder struck the ears of my soul. A great spiritual destruction came upon me, and my soul was as if drowned in a sea of bitterness. My heart was really broken. For, on a sudden, a terrible vision was shown to me! All my iniquities were brought before me; they were put on my shoulders, and, heavy as a rocky mountain, they crushed me down. I felt that I was lost, and it seemed that nobody could save me! There in my little room, I was alone, kneeling and desolate' with no one to console and comfort me in that most awful hour. I cried to God for mercy, but it seemed that God could not hear and forgive such a sinner. If the angel of death had come to take away my life in that terrible hour, I would have blessed him.

"It seemed that God had nothing to do but open under me the gates of hell, and throw me down into that pit of eternal desolation which He has prepared for His enemies. When on a sudden, I remembered that I had with me the Bible, which I used to carry everywhere, and a thought flashed through my mind, quick as lightning, that in that 'Book' I would find some consolation and some strength. With a trembling hand and a praying heart, I opened the book. But, no! it was not I, it was the Lord who opened it by me; for my eyes fell on these words: '*Vous êtes rachetés par un grand prix: Ne vous faites pas esclaves des hommes.*' (1 Cor. vii. 23.) And a light came upon my soul! but such a light that the sun in a bright day, if compared to it, is nothing but a dark cloud! And through that light I saw that Jesus had paid my debts—that He had bought me with a price—that he had saved me! For the first time in my life I understood, I knew, I believed—I felt that I was saved! saved for ever! And, from that hour, no human words can tell the joy which is in my heart. From that day I go everywhere to cry out with David: 'Come and hear, all ye that fear God, and I will declare what He hath done for my soul!' Thousands, even of Roman Catholics, have come and heard me, and with me to-day they praise and bless the Lord, whose mercies are above all the works of His hands."

This last sentence in the confession of Father Chiniquy is no idle boast; for we read in the *Montreal Witness*, of August 27th, 1870, that at that date 117 Roman Catholics had just addressed their priest, stating "their determination to leave the religion of the Pope, in order to follow Jesus, and to serve Him alone." This however, is but the latest fruit of the work in which the now *Pastor* Chiniquy is engaged. We learn from other sources that as long ago as 1859, *i.e.*, about one year after his conversion, he had been the means of rescuing 600 families, containing more than 3,000 souls, from the iron grasp of the Romish priesthood. What cannot an open Bible, and an earnest faith achieve! What may we not yet hope for, if, amidst the present shaking of European Romanism, we can but get the Word of God into free circulation! May every reader of the *True Catholic* unite in earnest prayer for similar baptisms of the Spirit upon Papal Christendom.—*The True Catholic.*

## Miscellany.

—Rev. C. H. Spurgeon, in a sermon on Iconoclasm: Much superstition may require to be broken down amongst us in reference to a *rigid adhesion to certain modes of Christian service.* We have tried to propagate the truth in a certain way, and the Lord has blessed us in it, and therefore we venerate the mode and the plan, and forget that the Holy Spirit is a free Spirit. There are persons in our churches who object very seriously to any attempt to do good in a way which they have not seen tried before. For them custom has all the force of authority: the traditions of the fathers are their law. Bold measures of evangelisation shock them as innovations, as if anything could be an innovation where all is free! I know Dissenting congregations which are as conservative of their do-nothing plans as if they received them direct from heaven. Their life is fossilized, their order is funereal, their orthodoxy is sepulchral. "As it was in the beginning, is now, and ever shall be, world without end, Amen," seems to be the chant of many good, but mistaken Christians amongst us who cannot think a thing ought to be done if it never has been done. If there be anything clear in the teaching of our Lord and his apostles, it is this, that we are not under law, rubric, and tradition, but are brought into the liberty of the children of God, so that we are led by the Spirit, and in the service of God are not to hunt for precedents or wait for regulations, but follow the great principles of the word, and the guidance of the Spirit, and "by any means save some." I have known brethren frightened at open-air preaching, and yet what sort of preaching used there to be in Christ's days but open-air preaching? I have known others quite alarmed at the idea of Christ's name being mentioned in a place that had been put to commoner uses, as if in the olden times Christ could have been preached anywhere if it had been necessary to have a place consecrated to Christian worship! There is a class of persons who object to every holy project for evangelisation, however right and judicious, if it happens to be novel, and they will continue to object till the work has been long in action, and has placed itself beyond fear of their opposition or need of their assistance. We shall degenerate into a race of Scribes and Pharisees if we give way to this spirit. We shall again be slaves to traditions, legends, and old wives' fables, as bad as those which polluted Judaism. In the name of everything that is Christlike, away with all that checks the vital action of the body of Christ. Fetters are none the less burdensome for being antique. Let the brazen serpent be broken if it become a barrier to the onward progress of the cross. If any endeavour to force upon us the yoke of habit, let us resist them in the spirit of Paul, who, speaking of those who came in privily to spy out his liberty in Christ Jesus that they might bring him into bondage, declares "to whom we gave place for subjection, no, not for an hour."

So it is with the *forms of divine worship.* I have frequently, especially in our country churches, met with the most determined protests against the most trivial alteration of the routine of their worship. You must sing at such a time, for they always have sung at such a point in the service; you must pray at such a moment, they always have prayed at that part of the worship; and if you can keep to the same quantity of minutes usually occupied so much the better. The whole service, though not in a book—for our sturdy brethren would rise in revolt against the use of a book—yet is quite as stereotyped as if it were taken from the Common Prayer. Now, I believe that in public worship we should do well to be bound by no human rules, and constrained by no stereotyped order. I like, and we have often done it, to have an interval of silence sometimes. Why not? Why should it be all vocal worship? And why not begin with the sermon occasionally? You who come in late would probably mend your manners in such case. And then why should we not sing when we have been accustomed to pray, and pray when we have been accustomed to sing? We are under the dispensation of the Spirit, and as far as I know, the Spirit of God has not inspired those cards which I see sometimes nailed up in pulpits—"begin with short prayer, sing, read, pray, preach," and so on. A legality of form is growing up among us, and I enter my heart's protest against it. Not that you and I may have been affected by this Dissenting ritualism, but practices good in themselves are to be protested against if they gender to bondage, for the Spirit of God bloweth where he listeth, and if we worship God according to his guidance, the worship cannot invariably take the same form.

—Report of the American Methodist Mission in India:

*Bareilly Station.*—Rev. T. J. Scott in charge. Apart from the Girls' Orphanage, the Native Christian community connected with Bareilly Station now numbers 88 adults and 50 baptized children. The most of the Christians are connected with the Industrial Establishment founded by Rev. D. W. Thomas. There is a marked improvement in these Christians since last year. Many of them came from different parts of the country where they were gleaning a precarious subsistence and were inaccessible to proper pastoral care. They now have fixed homes and regular employment and constant pastoral oversight, so that they are much improved temporally and spiritually. We hope before long to have a commodious and attractive church for these Christians, which will supply a want much felt during the past two years.

*Medical Work in Bareilly.*—Miss C. Swain, M.D., in charge. Miss Swain's work as a Medical Missionary has more than met all the success we had hoped for it. She has been able to treat hundreds of cases, and has been called to the best families in the city and surrounding country. Attention has been arrested and a very kindly feeling awakened by this form of Mission work. Zenana work for a half dozen Missionary ladies has been completely opened in the city. This work is a marked success so far. Of course time alone can show if the interest is to decline with the novelty of the effort. Native gentlemen of wealth and influence are now setting a movement on foot to build a hospital for females, worth some ten thousand rupees.

*Budaon Station.*—Rev. R. Hoskins in charge. The work in Budaon District is very promising and is opening out on a large scale. It is chiefly

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among low caste people, but they are intelligent and thrifty, and bid fair to rise rapidly in importance as a Native Church. A few men of the sweeper caste, genuinely converted in heart and life, have carried the Gospel into a number of widely scattered villages. The desire to accept Christianity was gradually awakened and forced itself into notice, and on receiving attention gave evidence of being a true work of the Lord. Religious meetings have been held in several widely separated towns and villages by Mr. Hoskins during the year, and 149 adults and 66 children were baptized. A large number of the adults have not only been baptized, but seem to be genuinely converted in life. It would be an unprecedented fact in history, if, in a movement like this, a worthless element does not present itself. But so far a large margin of good remains to the glory of God's grace. The sweeper caste is largely represented in Budaon District and it is extensively affected by this movement. The people are chiefly cultivators. It now seems that an extensive work may be developed among them. Mrs. Hoskins writes, that counting up the women who are nominally Christian, and those who are connected with Christian families and open to religious instruction, outside of Budaon city, there are 365 women besides children, who are willing and many of them anxious to learn to read and know more of Christianity. Some problems come up in connection with this work, which time alone will solve. If it is the Lord's work, He will find a way.

*Shahjehanpore Station.*—Rev. T. S. Johnson in charge. The work in Shahjehanpore District has grown beyond the ability of one man to keep it up properly. With the Boys' Orphanage the Christian village, the Medical work, and the large school work of the District there is entirely too much work for the management of a single Missionary. Nineteen adults and twenty-eight children were baptized here during the year, showing steady growth in the Native Christian community. A thorough plan of itinerating is kept up in the District. Sunder Lal has acted as an itinerant Missionary, visiting the pergunas in regular order, much of the time on foot.

This plan spreads the truths of the Gospel very widely. A neat substantial chapel or preaching hall was erected in the Shahjehanpore bazaar during the year, at a cost of Rs. 1,500. This enterprise is a creditable one, and is likely to yield good results

## TELEGRAPHIC NEWS.

*Paris, March 16th:* A Council of Ministers was held yesterday under the presidency of M. Thiers, when it was resolved to continue to wait before taking measures against the Red Republicans, there being every reason to hope that the insurgents in Montmartre would surrender their guns.—The weather is very bad.—The Paris Journals consider the news of the London Treaty very humiliating to the policy which has been followed during the last forty years by the Western Powers.

*17th:* The Deputies for Paris exhort the population to quietness and obedience of the laws.—It is asserted that the Government has decided to issue a loan for 2½ milliards in 2 per cent. Rentes.

*London, 18th:* The Army of Paris is being rapidly organized, and the regiments will be armed by to-morrow. It is believed that the authorities will take energetic measures against the insurgents in Montmartre.—The House of Commons has debated for five nights Colonel Lloyd Lindsay's amendment to Mr. Cardwell's Bill for the reorganization of the Army. Colonel Lloyd Lindsay held that, expenditure being necessary for the national defences, it did not justify a vote for money for the abolition of the purchase system. Mr. Gladstone last night opposed the amendment, and Colonel Lloyd Lindsay stating that his only object was to render the British army perfect, the amendment was withdrawn, and the Bill was read a second time.—Mr. Grant Duff, replying to Mr. Fluntsell (query Plimsoll), said he intended to alter the terms of the prospectus of the Engineering College in accordance with the resolution of the 3rd instant.—The Serapis has arrived at Malta, disabled. Her troops have been transferred to the Crocodile.

*19th:* Advices from Paris state that General Faron (insurgent) with 300 men is blockaded on the height of Montmartre, and that several of his officers have been made prisoners.—M. Thiers has issued a proclamation declaring that the Government will act vigorously.—The *Journal des Debats* says there is a question of the issue of a loan at 5 per cent. The project will be submitted to the Assembly on Tuesday.—Great agitation prevailed in Paris on Friday and Saturday.—Montmartre, Belleville and the Faubourg Antrime have been barricaded. Generals Le Comte, Cleme, and Thomas have been shot by the insurgents. The troops have captured 40 cannon, five of which were subsequently retaken by the insurgents without a conflict. General Vinoy with the troops has retired to the left bank of the Seine, leaving the National Guards to re-establish order. The Government has issued a proclamation calling on the National Guards to save Paris from pillage, and declaring that France will otherwise be ruined.

*20th:* All the regular troops have gone from Paris to Versailles, and the National Guard is now the only armed force in Paris.—Barricading continues.—General Chanzy has been arrested.—A deputation has been sent from Paris to Versailles asking for the revocation (recall) of Vincy, Aurelles des Paladines, Valentin and Ferry, and that they should be succeeded by Billchult, Langlois, Adam and Dorian. The Government agreed, and appointed Langlois Chief of the National Guard. He has since arrived at the Hotel de Ville, where he refused to recognize the Central Committee. He himself was not recognized as Commander.

*21st:* The Paris journals write strongly against the assassination of Generals Le Compte and Thomas, and declare that they recognise the Assembly as the only authority.—The Assembly will remove to Orleans.—General Faidherbe has been appointed Generalissimo.—If the insurrection continues the Prussians, it is announced, will occupy their former positions around Paris.—Barricading continues everywhere. The National Guards are occupying the forts.—The Committee has released General Chanzy, who was ill-treated. He has gone to hospital.—M. Rouher has been arrested at Boulogne.—Mr. G. O. Trevelyan moved in the House of Commons last night the cessation of appointments of Honorary Colonelcies in order to check the creation of vested interests and the restriction of the number of Generals. Mr. Cardwell opposed the motion, which was subsequently rejected by 204 against 111 votes.—Mr. Stapleton called attention to the difficulty of selecting officers for regimental promotion through the Horse Guards. He advocated the examination of Lieutenants and Captains in the same order as they present themselves. Colonel Sykes urged the adoption of the former system of the East India Company. Mr. Cardwell declared that Mr. Stapleton's proposal would annihilate the regimental system without giving the first man the first place. The Indian system, he said, was inadmissible because it was distinctly condemned by the Purchase Commission.—The Paris Central Committee disowns the execution of Generals Le Compte and Thomas.—The city is at present quiet.—Forts Issy, Vanvres, and and Bicêtre are occupied by the National Guards.—The Communal elections take place to-morrow.—It is hoped that order will be restored if the National Assembly adopts the proposition of twelve of the Paris Deputies, viz., that the selection of the Commander-in-Chief be made by the National Guards and at the Communal election.—It is rumoured that the Prussians wish to stop the sending of provisions to Paris.—The foreign Ambassadors have gone to Versailles.

*Berlin, 21st:* At the opening of the Reichstag by the Emperor William to-day, he said Germany will not abuse her power, but will respect the independence of other States, both strong and weak. After a glorious war Germany has inaugurated peace.

*London, 23rd, Noon:* A demonstration took place in Paris to-day, when the insurgents fired into the crowd, killing thirty.—The Paris Journals boldly denounce the insurrection in spite of threats of their suppression.—In the National Assembly yesterday, M. Jules Favre read a letter from Count Bismarck, in which he accuses Paris with not having conformed to the preliminary stipulations, and threatening to bombard the City if its engagements are not kept.—Count Bismarck has been named (made) Prince.—The Bey of Tunis has signed a treaty with Italy.

*23rd, Evening:* An early termination of the state of anarchy in Paris is expected.

### PASSENGERS SAILED.

Per P. and O. S. S. *Sumatra, 18th:*

*For Brindisi.*—Mr. and Mrs. Stirling; Miss Speers, Miss Fayrer and European female servant; Mr. and Mrs. M. Kempson; Mr. and Mrs. J. Atkinson and child; Mr. and Mrs. Robertson, 2 children, and servant; Captain A. O. Cumberlege; Mr. R. Boycott; Mr. R. B. Fastnedge; Colonels Moberley and Shortt; and Mr. Ashburner.

*For Southampton.*—Mr. R. V. Curries and 3 children; Miss Mackinnon; Mrs. Bright, 2 children and ayah; Mrs. R. M. Edwards and infant; Mr. H. J. Newberry; Mr. F. G. Eldridge; Mr. J. D. Maclean; Mr. and Mrs. R. S. Coltman, 2 children, and European female servant; Mrs. Robert Alexander; Mrs. J. Skaidon Heyman and child; Mrs. Whish and child; Rev. C. and Mrs. Bennett; Mr. H. Spencer; Mr. and Mrs. J. Campbell; Major and Mrs. Douglas Grant and 4 children; Captain H. Lamford; Mr. and Mrs. D. Fraser, 5 children and ayah; Mr. W. A. Ferrier; Captain J. Atkinson; Lieut O. Gordon; Mr. E. Jones; Mr. John Condran; Ensign Hingston; Mr. George Howell; Mrs. Waylen and four children; Dr. J. Williams, and Domingos d'Arango Costio Rozo.

*For Malta.*—Captain and Mrs. H. B. Swiney.

*For Suez.*—Mr. F. G. Eldridge; Rev. W. A. Liston; Captain Leigh; Captain Stock; and Mr. C. Polites.

Per S. S. *Singapore, 23rd:*

*For Liverpool.*—Major-General and Mrs. Montgomery; Mrs. Robinson and 5 children; Mrs. Conner and 2 children; Rev. Mr. and Mrs. Wareham and 3 children; Mrs. LaTouche and child; Capt. and Mrs. Lane and 2 children; Mrs. (General) Younghusband; General Whish, Mrs. Whish, a daughter and child; Mrs. S. A. Briggs; Dr. Hatchell; Dr. and Mrs. Burn and 5 children; Miss Hammond; Misses (2) Whishaws; Col. Need and Misses (3) Need; Mrs. Trible; Major and Mrs. Harris, Mrs. Hart and 2 children; Mrs. Drawbridge; Mr. Stewart; Mr. Donald Robertson, Capt. Newbury; Mrs. Newbury and child; Capt. Mackie; Col. Magrath; Miss Magrath; Rev. W. A. Lisbon, and 4 second-class passengers.

### PASSENGERS ARRIVED.

Per S. S. *North Tyne, 14th:*

*From Liverpool.*—Mr. Thomas Wrigley, Mr. W. Higgins, Mr. Walter Earl, Mr. G. D. A. Jackson, Mrs. Watson and child, and Mr. John Barnes.

Per Str. *Persia, 18th:*

*From Genoa.*—Mrs. Basevi, infant and servant.

*From Leghorn.*—The Rev. Peres DaGuarcino and companion, and V. Bancalà.

*From Naples.*—Monsignore Tosi and five missionaries.

*From Suez.*—Monsignore Jacopi, four missionaries, and Mr. R. Goodheart.

Per S. S. *Hindustan, 18th:*

*From Southampton.*—Mr. J. Marriott; Col. Coombe; Dr. Ward; Mr. E. Edwards; Mr. J. J. Suggett; Mr. H. Sutton; Mr. C. Braithwaite; Major E. Hill; Rev. Mr. and Mrs. Maule and child; Col. and Mrs. Fraser; Mr. W. H. Pollard; Mr. W. Farmer; Mr. J. Drew; Miss Court; Mr. J. Bean; Mr. W. D. Newton; Col. and Mrs. Adey and child; Major Christie; Lady Napier of Magdala and child; Miss M. Barras; Mr. A. W. Newton; Major Paget; Captain and Mrs. Bartholomew; Major Annesley.

*From Brindisi.*—Marquis and Marchioness of Blandford; Col. and Mrs. W. Osborne; Col. and Mrs. Waddington; Mr. T. W. Brooks; Mr. L. B. B. King; Col. Jones; Mr. G. P. Money; Mr. D. Watson; Mr. W. Roy.

## DOMESTIC OCCURRENCES.

### BIRTH.

DICK—March 20th, at Middle Colaba, the wife of George Handasyde Dick, of a daughter.

### MARRIAGES.

COUPLAND—DAVIES—Feb. 11th, at St. Mark's Church, Hamilton Terrace, London, by the Rev. R. Duckworth, M.A., Chaplain to the Queen, Richard Thomas Coupland, Esq., to Hannah, widow of the late C. J. Davies, Esq., Bombay Civil Service.

ANDERSON—DAVIES—March 20th, at Mhow, by the Rev. F. Crombie, Robert Anderson, Esq., Assistant Surgeon 3rd K. O. Hussars, to Alice Mary, youngest daughter of Major L. M. Davies, Staff Corps.

### DEATHS.

MORGAN—March 13th, at Hooshungabad, Marguerite Alicia Annie, the dearly beloved child of Major and Mrs. Osbourne Morgan, aged 1 year and 6 months.

SMITHERS—March 15th, at Mahim, Mrs. Elizabeth Smithers, aged 41 years, for upwards of 14 years the matron of the Girls' Department of the Bombay Scottish Orphanage.

SMITH—March 16th, at Bombay, Ronald Clare, son of Mr. D.M. Smith, Adjutant General's Department, aged 9½ months.

LAMB—March 18th, at Malligaum, Elizabeth Jane, the daughter of Mr. G. Lamb, Bandmaster 10th B. L. I., aged 11th months.

GREENE—March 21st, at Poona, of scarlatina, Amelia Jane, wife of William James Greene, Public Works Department.


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